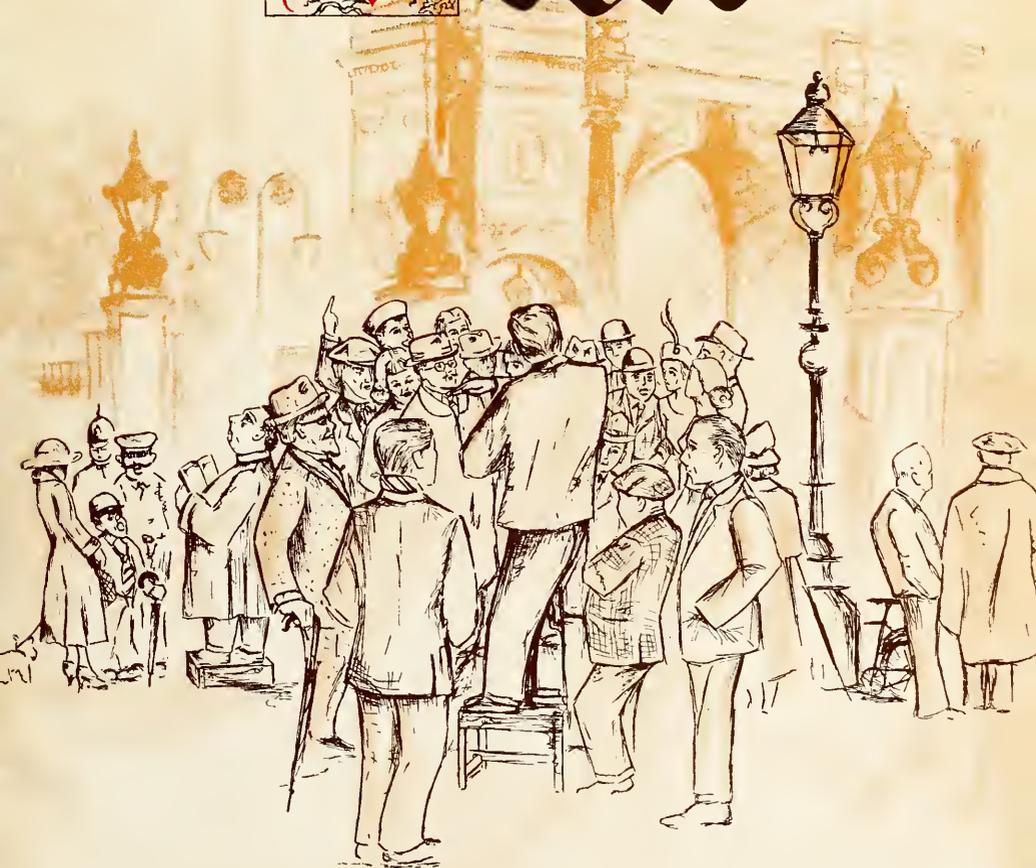




Millennial



Star



September 1954

THE MILLENNIAL STAR

VOLUME 116 No. 9

EDITOR :

A. HAMER REISER

ASSOCIATE EDITORS :

G. EDWARDS BADDLEY

JAMES P. HILL

CIRCULATION MANAGER :

VIRGIL L. BALDWIN

STAFF PHOTOGRAPHER :

ROBERT W. GROVER

OFFICIAL ORGAN OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN

Contents for September, 1954

- 249 Children Deserve The Best—*Editorial*
250 Sir Thomas Bennett Appointed Supervising
Architect for British Temple
251 The Church of Jesus Christ—Its Apostles and
Prophets
252 M.I.A. Playwriting Contest—Keith M. Engar
253 The Street Meeting—*Cover*
254 The British Mission in Retrospect
256 The Bible by Pres. J. Reuben Clark, Jr.
257 Men of God Assembled—Servicemen's Conference
259 We Met Sir Winston
260 Children's Page by Jean G. Silsbury
263 Branch Directory
268 Hymn of the Month
269 Relief Society Social Science Lesson
272 Two-and-a-Half Minute Talks—Sunday School
273 Of PRIMARY Importance—Primary
274 The Church and the World
276 British Mission—District Activities
279 Missionary Activities

The MILLENNIAL STAR is not responsible for unsolicited manuscripts, but welcomes contributions. Manuscripts are preferred typewritten and double-spaced, but are acceptable in legible handwriting.

Rates :

10s. per year
6s. per 6 months
Single copies 1s.

149 NIGHTINGALE LANE, BALHAM, LONDON, S.W.12

Telephone : BA7tersea 4510

F. J. LAMB (PRINTERS) LTD., 173a Northcote Road, London, S.W.11

CHILDREN DESERVE THE BEST

THE laws of nature, man and God make parents responsible for teaching their children.

The Church of Jesus Christ of Latter-day Saints sets the age of eight years as the beginning of accountability. Observations made of normal children confirm the awareness of children of eight years of the existence of right and wrong. At that age normal children have capacity to choose. Morally they should take the responsibility for choices.

Wise parents use the opportunities of the first eight years of a child's life to train him in choosing right and wrong. Latter-day Saint parents are charged with responsibility of teaching their children "to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands." (*Doctrine and Covenants* 68:25.)

Parents who fail to do this are made responsible for the transgressions of their children.

Parents who truly love their children will not neglect this duty. Yet some parents do not teach their children these doctrines. The wisdom and the purity of the love of such parents for their children is

seriously open to question.

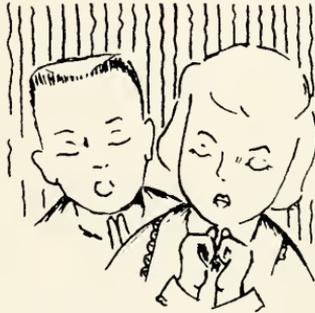
Some parents excuse themselves saying that children of such tender years do not have the capacity to choose or to understand. This attitude does not relieve such parents of responsibility. Furthermore, it is an expression of opinion which pays poor tribute both to the parents and to the children.

Most normal children deserve much more. Parents ought to rate themselves and their children much higher.

By the time a child is eight years of age thoughtful parents should bestir themselves to surround him with the best safeguards for the preservation of his life from the crushing pressures before him. The authors of the Children's Charter recognise the necessities for this. Says the charter: "For every child spiritual and moral training to help him to stand firm under the pressures of life."

There is no better safeguard to a child's life than an abiding love of the Lord Jesus Christ, expressed by the child in his showing allegiance to the Lord by being baptized in His name and thus becoming a citizen in His kingdom.

A child baptized at eight years of



"Teach Us To Pray"

(continued on p. 259)

SIR THOMAS BENNETT APPOINTED SUPERVISING ARCHITECT FOR BRITISH TEMPLE

THE First Presidency of the Church of Jesus Christ of Latter-day Saints on July 2nd, 1954, appointed the British architects, T. P. Bennett and Son, as supervising architects for the temple to be built at New Chapel, Surrey.

Sir Thomas Bennett, head of the firm, was created Commander of the Order of the British Empire 1942; Knight Bachelor in 1946; Knight Commander of the Order of the British Empire 1954; Fellow of the Royal Society of British Architects.

He is also Fellow of the Royal Society of Arts, Honorary Fellow of the Institute of Decorators, and Honorary Fellow of the Institute of Builders.

Sir Thomas has held the following official appointments:

Director of Works, Ministry of Works, in charge of Ministry of Works building programme for Great Britain—1940 to 1944.

Controller of Temporary Housing 1945.

Chairman of the Working Party to examine the efficiency of the Boot and Shoe Industry. Appointed by Sir Stafford Cripps, 1945-46.

Chairman of the Crawley Development Corporation developing Crawley New Town 1947-54.

Chairman of the Stevenage Development Corporation, developing Stevenage New Town, 1951-53.

The firm of T. P. Bennett and Son, Architects, have been responsible, among others, for the following works:

New Naval Training Camps for the Admiralty, 1939-44.

Saville Theatre, London.

Cinemas for the Odeon Theatres, Ltd.

Blocks of flats and offices—Eire Court; Marsham Court; Eresby House; Dorset House; Westminster Gardens.

Flats for the following Councils—London County Council; Greenwich Borough Council; Hornsey Borough Council.

Housing Estates in various parts of the country.

Factories for: Messrs. S. Smith and Sons; Kodak Ltd.; Messrs. Yeatman, and others.

Offices for the Ministry of Works.

Hospital—Edward VII Hospital Fund.

Old Persons' Homes for Linen Drapers Charities.

THE CHURCH OF JESUS CHRIST— IT'S APOSTLES AND PROPHETS

THE Lord Jesus Christ established His Church and organised it with apostles and prophets.

“And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

“And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;” (Luke 6:12-13.)

He gave them power:

“And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.” (Matthew 10:1.)

He asserted that whoever would receive them would be receiving Him, whoever rejected them incurred a serious responsibility:

“And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

“Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city.

“He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.” (Matthew 10:14, 15, 40.)

Through the Holy Ghost, He directed His apostles, after His departure:

“The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

“Until the day in which he was taken up, after that he through the Holy Ghost had given command-

ments unto the apostles whom he had chosen:” (Acts 1:1-2.)

The twelve apostles were directed by the Holy Ghost to keep their quorum organised when it became necessary to replace Judas:

“And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

“Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.” (Acts 1:15-16.)

“For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

“Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

“Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

“And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

“And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

“That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

“And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven

apostles." (Acts 1:20-26.)

Paul taught the Corinthians the order and organisation of the Church:

"Now ye are the body of Christ, and members in particular.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (1 Corinthians 12:27-28.)

The church, the body of members giving all allegiance to the Lord Jesus Christ are "of the household of God", built upon apostles and prophets, Jesus Christ, Himself, being the chief corner-stone:

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

"In whom all the building fitly framed together groweth unto an holy temple in the Lord:" (Ephesians 2:19-21.)

The functions of the Church, its organisations and officers, led by apostles and prophets, were stated by Paul to be as follows:

1. For the perfecting of the saints.
2. For the work of the ministry.
3. For the edifying of the body (members) of Christ.
4. To bring all to a unity of the faith.
5. . . . to a knowledge of the Son of God.
6. Unto the perfect man, Jesus Christ.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." (Ephesians 4:11-15.)

Where such a church is functioning today under the leadership of apostles and prophets, there is the Church of Jesus Christ today.

M.I.A. PLAYWRITING CONTEST FOR 1954

by Keith M. Engar
Y.M.M.I.A. General Board

CURTAIN going up! Whenever that phrase is heard there is new excitement in scores of ward recreation halls throughout the Church. The reason? The curtain is going up on more and more M.I.A. plays which have been written by L.D.S. authors. Ward members are discovering to their surprise and delight that promising playwrights are living right among them and providing the congregation with the thrill of a "world premiere."

To stimulate further development of L.D.S. plays by L.D.S. authors, the M.I.A. general boards have announced an original play contest for 1954 with a prize of two hundred dollars for the winning full-length play, two hundred dollars for the

(continued on p. 255)

THE STREET MEETING

The cover design by G. Edwards Baddley is a street meeting at Speakers' Corner, Hyde Park, and opposite Marble Arch, London.

"Mister Speaker . . ."

"But Mister Speaker, I have a question, just one question . . ."

"Jesus Christ, the Lamb of God, is as dead as any other man—dead forever!"

QUESTIONS and rebukes greet Elders of the Latter-day Saint Church as they stand to proclaim the Restored Gospel in the world-famous and unparalleled British street meeting.

Street meetings, an example of the free speech so precious preserved by British tradition, might trace their origin back past the era of open-air gatherings and meetings to the time when ancient Anglo-Saxon kings called their nobles and bishops to council in the assembly known as the Witan or Witenagemot. Freedom of speech developed with more rights being given to the barons at the compulsory signing of the Magna Carta by King John, 1215, at Magna Carta Island, Runnymede. Today, Parliament, divided into its two houses as a result of these councils and demands of the common people to be heard, allows perhaps a more liberal interpretation of speech freedom than can be found elsewhere in the world. From the principle established by this nation other powers have built upon like foundations.

Throughout city and town, on street and public square, the speaker declares forth his views on subjects ranging from politics to religion. Whether communist or liberal, Catholic or Salvationist, each is allowed his privilege to speak. Hyde Park ranks as the most famous for the street orators, but Elders throughout England, Scotland, Ireland, and Wales, bring forth the basic principles of the Gospel and call peoples and nations to repent.

Street meetings have played an important role in the history of proselyting in the British Mission. Opportunities are here given to contact people, often of the class which cannot be reached by ordinary tracting methods. Many converts first heard the Gospel as they stopped to listen to the missionaries; others have gained respect for the "Mormons" from a humble youth's words.

Missionaries, new and unaccustomed to the wholly orthodox and respectable practice, first stand with fear and timidity but soon realisation is reached of the opportunities afforded. Further experience allows him to cope with hecklers and present important fundamental truths with authority.

Man's only way to salvation is brought by messengers proclaiming God's word. It can only be accomplished where free agency, existing before the world was, and freedom of speech exist. Nowhere can this be better exemplified than in a British street meeting.

G.E.B.

THE BRITISH MISSION IN RETROSPECT

Wilford Woodruff obeys the Lord.

ANY British Mission story would be incomplete if Wilford Woodruff went unmentioned. His extraordinary success as a missionary and the consequent conversion of literally hundreds of people is both an example of the power of the Lord and a man's willingness to accept the Lord's guidance.

As was told last month, he was assigned to labour in the Potteries and he left immediately for his field. Travelling via Manchester, where he met Elder William Clayton, he arrived at Burslem, January 21st. He preached and baptized there for some six weeks, with success, and feeling that he had established a fair foothold for the Gospel, he was much surprised to receive a strong impression that he must leave the area. Let Elder Woodruff tell his own story.

"March 1st, 1840, was my birthday; I was thirty-three years of age. It being Sunday, I preached twice during the day to a large assembly in the city hall, in the town of Hanley, and administered the Sacrament to the Saints. In the evening I again met with a large assembly of the Saints and strangers, and while singing the first hymn the Spirit of the Lord rested upon me and the voice of God said to me: 'This is the last meeting that you will hold with this people for many days.' I was astonished at this, as I had many appointments out in that district. When I arose to speak to the people I told them that this was the last meeting I should hold with them for many days. They were as astonished

as I was. . . . In the morning I went in secret before the Lord, and asked Him what was His will concerning me. The answer I received was that I should go to the South; for the Lord had a great work for me to perform there as many souls were waiting for His word. On March 3rd, 1840, in fulfilment of the directions given me, I took coach and rode to Wolverhampton, twenty-six miles, spending the night there. On the morning of the 4th I again took coach, and rode through Dudley, Stourbridge, Stourport, and Worcester, then walked a number of miles to Mr. John Benbow's Hill Farm, Castle Frome, Ledbury, Herefordshire. . . .

"I presented myself to him (John Benbow) as a Missionary from America, an Elder of the Church of Jesus Christ of Latter-day Saints, who had been sent to him by commandment of God as a messenger of salvation, to preach the Gospel of life to him and his household and the inhabitants of the land. He and his wife received me with glad hearts and thanksgiving. It was in the evening when I arrived, having travelled forty-eight miles by coach and on foot during the day, but after receiving refreshments we sat down together, and conversed until two o'clock in the morning. Mr. Benbow and his wife rejoiced greatly at the glad tidings which I brought them."

The Benbows proved to be members of the flock of Mr. Thomas Kingston, some 600 souls who had broken from the Wesleyan Methodists and called themselves the

“United Brethren.” A room in the Benbow abode was licensed for preaching and to this the immediate summons went forth to come and listen to the Mormon preacher.

Says Elder Woodruff: “As the time drew nigh many of the neighbours came in, and I preached my first Gospel sermon in the house. I also preached at the same place on the following evening, and baptized six persons, including Mr. John Benbow, his wife, and four preachers of the United Brethren. I spent most of the following day in clearing out a pool of water and preparing it for baptizing, as I saw that many would receive that ordinance. I afterwards baptized six hundred persons in that pool of water.”

And his success was unlimited. The rector of the parish sent a constable to arrest Elder Woodruff, but the constable was converted.

“The ministers and rectors of the south of England called a convention and sent a petition to the Archbishop of Canterbury to request Parliament to pass a law prohibiting ‘Mormons’ from preaching in the British Dominions. In this petition the rectors stated that one ‘Mormon’ missionary had baptized 1,500 persons, mostly members of the English Church, during the past seven months. But the Archbishop and council, knowing well that the laws of England afforded toleration to all religions under the British flag, sent word to the petitioners that if they had the worth of souls at heart as much as they valued ground where hares, foxes and hounds ran, they would not lose so many of their flock. . . .

“The whole history of this Herefordshire mission shows the importance of listening to the still small voice of the Spirit of God, and the Revelations of the Holy Ghost. The people were praying for light and

truth, and the Lord sent me to them. I declared the Gospel of life and salvation, and some eighteen hundred souls received it. . . . In all these things we should ever acknowledge the hand of God and give Him honour, praise and glory, for ever and ever. Amen.”

(These extracts are from
Cowley's Life of Wilford Woodruff.)

M.I.A. PLAYWRITING CONTEST—contd.

winning full-length musical production, and one hundred and fifty dollars for the winning short play. Second prizes will also be awarded, and all plays submitted will be considered for publication in the 1955-56 *M.I.A. Book of Plays*.

Rules of entry for the contest, which closes November 15th, 1954, are simple. Each entry must be accompanied by a letter from the playwright containing the following: (a) name and address of playwright; (b) title of manuscript; (c) a statement that the manuscript is original and submitted for entry in the contest and that it has not been published; (d) if based on a currently copyright work there must be attached to this story form a written statement from the copyright owner for the release for dramatisation and production. The name of the author must not be included on the manuscript itself.

A folder with the complete details of the contest is available upon request. All plays entered must be offered to the drama committee for publication in the *M.I.A. Book of Plays for 1955-56* on terms to be arranged between the author and publishers.

Manuscripts and letters should be addressed to.

M.I.A. Original Play Contest,
Drama Committee, 40 North Main,
Salt Lake City 1, Utah.

THE BIBLE

Address of President J. Reuben Clark, Jr., continued from the August "Millennial Star," delivered at the second session of the 124th Annual General Conference, Sunday afternoon, April 4th, 1954.

The Institution of the Sacrament (Luke 22 : 19-20)

During the Last Supper in the Upper Chamber, Jesus instituted the Sacrament. Luke's account thereof is as follows:

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

"Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

The British Revised Version text was in substance the same, but a marginal note said: "Some ancient authorities omit **which is given for you**" (following body) and "**which is poured out for you**" (following blood). (The King James Version says, "**which is shed for you.**")

The account in the last Revision—the Revised Standard Version—reads: "And he took bread, and when he had given thanks he broke it and gave it to them, saying, 'This is my body . . .,'" so omitting the final sentence regarding the atoning blood.

Here again the doubt that was cast in the first Revisions by a marginal note, becomes in the latest Revision the actual text, while the King James Version text becomes a marginal note introduced by the words: "Other ancient authorities add . . ." (quoting).

Thus the latest Revision practi-

cally completely eliminates from Luke's account of the institution of the Sacrament, the portion dealing with the atoning blood.

The accounts given in Matthew (26:26-29) and in Mark (14:22-25) are not substantially changed in the Revisions from the account given in the King James Version. But this leaves the record where, so far as the general reader knows, he may make a choice.

We of the Church cannot go along with a text that thus deals with the elemental principle of Christianity. This, too, tends to Arianism.

Casting Out Evil Spirits (Matt. 17 : 21)

The King James Version records in Matthew that when the Disciples questioned why they could not cast out an evil spirit from one afflicted, Jesus, having cast out the evil spirit, replied: "Howbeit this kind goeth not out but by prayer and fasting."

This declaration of Matthew is omitted in all the Revisions (including the latest), with a marginal note reading: "Other ancient authorities insert verse 21, '**But this kind never comes out except by prayer and fasting.**'" This elimination has been made notwithstanding scholars say that, as of the time of the first Revision (1881) it is vouched for by every known uncial manuscript (manuscripts written in capital letters) but two, by every known cursive

(continued on p. 261)

MEN OF GOD ASSEMBLED



Front: President Stephen Covey; Parley C. Roberts; Elder Ottesen, Co-ordinator; Jack L. Tueller. Back: Robert Spencer; Harold I. Fox; Dewey Nelson.

JULY 24th, one hundred and seven years ago, men of courage led the way into Salt Lake Valley. Men of like character again assembled this July 24th at Bushy Park, U.S.A.F. Headquarters in the United Kingdom, to attend the Semi-Annual Servicemen's Conference. Present at the two-day programme of scheduled events were servicemen from all parts of the United Kingdom, Trieste and Germany.

Commander, colonels, privates too, came together as "brothers" in the Gospel. All who attended were impressed with the friendship found, the sincerity expressed, and the power carried by such a group of true missionaries. Informality prevailed while strong men wept, testi-

monies were borne, and jokes were passed about being "tough."

President A. Hamer Reiser, British Mission, presided over the Conference which started Saturday morning with the Business Session. Reports given by various group leaders showed definite progress made among scattered L.D.S. men. John Dewey Nelson, Co-ordinator, and Jack L. Tueller and Parley C. Roberts, assistants, were released with gratitude expressed for an excellent work done. Elder L. James Ottesen was appointed Servicemen's Co-ordinator with Sister Carolyn Reiser acting-Secretary. An instructional talk by President Reiser concluded the meeting.

Buses allocated by the U.S.A.F.

provided an afternoon's entertainment at the Temple site, a fourteenth century English estate, or on a London tour, according to the participant's choosing.

Dancing was the entertainment provided Saturday evening at the Servicemen's Club with invitations extended to branches in the London District. Music was provided by the celebrated "Ravenslea Trio," consisting of Jack L. Tueller (trumpet), George Bickerstaff (piano), and Charles Beckingham (drums). Pfc.

Milton Beck managed catering for the evening affair.

Sunday, the serious side of the Conference was resumed, despite unfavourable weather conditions. An average attendance of one hundred and twenty at each session noted the interest being developed. Col. Jack L. Tueller conducted the Second Session held at 10 a.m. where appointments were made and General Authorities sustained. Elder Ottesen pledged himself to the servicemen in

(continued on p. 261)



At the Servicemen's dance

WE MET SIR WINSTON

Elders Rodney H. Brady, Mission Secretary, and G. Edwards Baddley, Associate Editor, "Millennial Star", met Sir Winston Churchill at his home, Chartwell House, Saturday, August 7th, where he was presented a Book of Mormon.

"That the fullness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (D. and C. 1:23.)

Little did we realise that we were to take part in the blessings of this prophecy. You might think it chance; we thank the Lord for our opportunity.

Dr. Max Haenle, representing the University of Tübingen, Germany, came to London for the purpose of presenting Sir Winston Churchill with valuable gifts in appreciation of kindness shown by the Prime Minister nine years ago. Dr. Haenle is acquainted with many leaders of the Latter-day Saint Church and visited Salt Lake City in 1927 where he addressed groups at the University of Utah. He contacted the British Mission and arrangements were made to chauffeur him to Chartwell House where an appointment to present the gifts in the near future was desired.

While at Little Chartwell House, the residence of Capt. Christopher Soames and Mary Churchill Soames, amazement greeted us when down the path walked Winston Churchill, Soames, and an attendant. The group proceeded to where we were. Introductions were made and gifts were presented. An invitation was accepted to go to Chartwell House, a 400-year-old country home, where we entered the private study of Churchill. Montague Brown, private secretary, greeted us and drinks were

passed. We sipped orange squash.

Upon the arrival of Churchill, autographed photographs were presented along with the ever-famous cigar. At this time a leather-bound volume of the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price was placed in the hands of the gracious gentleman, dressed in the typical siren suit. He hurriedly thumbed through the pages and asked, "Are you a Mormon?"

After a toast to our health, handshakes, and appreciations spoken, we made our retreat from the study of perhaps the world's most renowned living man. Little did he realise that the two young Americans had the key whereby his salvation could be reached.

CHILDREN DESERVE THE BEST—contd.

age commits himself to take upon himself "the name of Jesus Christ, to always remember Him and to keep His commandments . . . that he might have His spirit to be with him." These are the promises renewed at each partaking of the Sacrament of the Lord's supper.

As wholesome as are the promises made by children who become Cubs, or Scouts, or Guides, or members of any other wholesome child serving organisations, they cannot compare in abiding blessing and power with the promises and the blessings which flow into and fill a child's life from his membership in the Church and Kingdom of God.

CHILDREN'S PAGE

by Jean G. Silsbury



MAROONED ! !

THERE was another loud crash as the water swirled angrily around the rocks as if annoyed that they should be there to break its advance. At each crash Peter and Martin grew more frightened.

The old fisherman had warned them not to spend long on the rocks because the tide would come in early today, but they had been so interested in their game of pirates they had not noticed the water creeping upon on them.

The first warning they had was when Peter realised he was standing ankle deep in water. But it was too late. Their path back along the beach was submerged and it would have been impossible to pick their way over the slippery rocks.

They tried to scramble up the cliff but the face was too steep. They had a bad fright when Martin, who had scrambled up about six feet, lost his footing and slipped back down, bringing with him rocks and sand. Fortunately his only injury was a grazed leg, but he dare not try the climb again.

The boys sat for a while watching

the bay, but they knew that few boats would be out and none would venture near this part of the bay when the sea was so rough.

After a while the tide came up so high they had to stand and clutch at the cliffs to prevent themselves being swept into the swirling pools.

Peter started to think about his friends at school. He wished he hadn't made Pauline cry last week. She was a decent girl really. He wondered who would sit in his desk after, but no, he mustn't think like that. Someone had to come. Then he thought about Sunday School. What was that lesson on Sunday? He hadn't listened very well, yet he seemed to remember something his teacher had said. If ever you need help, what was it? Oh dear, if he had only listened. Then suddenly he remembered. "Prayer"—that was it. What had Sister Evans said? You can pray at any time, not just in the morning or in the evening. That was it. "Pray."

"Martin," he said. "let's pray and ask our Heavenly Father's help."

"Pray?" said Martin incredulously. "Why Heavenly Father will be too busy to listen to us."

"No, no," replied Peter. "Sister Evans said He would always listen if you pray sincerely."

So the two boys bowed their heads and Peter prayed in stumbling words asking for their Heavenly Father's help. He promised that if only they could be brought to safety he would never play around in Sunday School again, but would listen to his teacher. After they had said "Amen" the boys felt happier, though their teeth were chattering and they felt very hungry. The time passed slowly.

"Hi!" shouted a voice. The boys looked around. They couldn't see anyone. There was another shout and they looked up to see a handker-

chief being waved over the edge of the cliff.

"H-E-L-P!" they yelled. Again the handkerchief waved.

"Don't worry," shouted a voice. "I'll get help."

Peter turned to Martin. "It worked," he almost shouted with relief. "Heavenly Father wasn't too busy to listen."

Well within an hour the boys were wrapped in blankets sitting by a huge fire in the cottage of the Robins—the man who had seen them.

"You know," he said, "I don't know why I should have been peering over that cliff edge just there. I never usually go that near the edge. The rocks are so unsafe. It's extraordinary, but very fortunate."

Peter did not say anything but he caught Martin's eye and they both smiled. They knew why. Do you?

PHOTOGRAPHY

Watch next month's issue for the winners of the Children's Section photography competition.

MEN OF GOD ASSEMBLED—contd.

an opening talk of the session. Reports were given by various group leaders and all were inspired by the remarks of President and Sister Reiser.

The following were set apart as Group Leaders: Robert Eardley, John Ditty, Robert Grover, Ralph Gardner, and Sylvester Bradford. Louis Kelch was ordained to the office of a Priest.

Lt.-Col. Robert Spencer conducted the afternoon session with remarks by Presidents A. Hamer Reiser and Stephen R. Covey, British Mission Presidency. Col. Tueller's daughters captured the audience with song. The meeting which was opened to testimony bearing, concluded the Conference.

The theme, "The Promotion of Spirituality," would sum up the essence of the Conference, showing that another bond had been made between Church and servicemen; that wherever they are, or whatever the circumstances, the interest of the Church remains the same.

THE BIBLE—contd.

(manuscripts written in a running hand) but one, by the Latin and other Versions, and by the ancient Fathers.

The account of the same incident in Mark (9:14-29) is substantially as in the King James Version, except that the phrase, "and fasting," is omitted, with a marginal note giving the usual information about "Other ancient authorities add **and fasting.**"

The Inspired Version follows the King James Version.

Here again the uninformed reader is led to believe he is justified in a choice, though in reality there is no justification for a choice. Fasting is an essential element in the exercise of spiritual powers.

The Son of Man is Come to Save (Matt. 18:11)

Introducing his parable of the lost sheep as recorded in Matthew, Jesus said, as recorded in the King James Version: "For the Son of man is come to save that which was lost."

The Revisions omit this verse entirely from their text, but insert a marginal note in their conventional form, varied slightly in the latest Revision—The Revised Standard Version—"Many authorities, some ancient, insert ver. 11 **For the Son of man came to save that which was lost.**"

This verse has been eliminated notwithstanding scholars tell us that, as of 1881, it was attested by every known uncial manuscript except

three, by every known cursive except three, by the Latin and other Versions, and by the early Fathers. The Universal Eastern Church has read it in their churches from the beginning.

Here also the uninformed reader feels, without justification, that he has a choice as to whether Jesus did or did not say this.

The Inspired Version of the Prophet follows the King James Version.

The omission of this verse seems clearly in the interest of the Arian doctrine.

Our Church could not accept this elimination.

The Agony in the Garden and The Ministering Angel (Luke 22:43-44)

In Luke's record of Jesus in the Garden of Gethsemane, he states Jesus prayed:

"42. Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

"43. And there appeared an angel unto him from heaven, strengthening him.

"44. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."

All the Revisions print these verses substantially as in the King James Version, but add their doubt-raising marginal note, in their conventional form: "Many ancient authorities omit ver. 43, 44," the verses regarding the strengthening angel and sweat of blood.

These two verses contain our sole record of this event found in the New Testament. Scholars affirm that as of 1881, these verses were witnessed by **"the whole body of the Manuscripts, uncial as well as cursive, and by every ancient Version,"** and by

"upwards of 40 famous personages from every part of ancient Christendom," including the Fathers, "14 of them being as old—some of them a great deal older—than our oldest MSS."

The justification offered for casting a doubt upon them is that they are **"an early Western interpolation," "a fragment from the Traditions, written or oral," "an 'evangelic Tradition,' therefore 'rescued from oblivion by the Scribes of the second century.'"**

The Inspired Version, with a slight, unimportant change, follows the King James Version. Furthermore, the question is settled for us by modern revelation, for King Benjamin predicted this specific suffering (Mosiah 3:7) and the Lord himself recounted it in a revelation to the Prophet Joseph. (D. C. 19:18.)

We cannot accept the elimination of any part of the record of this great moment of almost unbearable agony.

The Words on the Cross (Luke 23:34)

After Jesus had been nailed to the cross, and it had been planted in the ground, Jesus prayed: "Father, forgive them; for they know not what they do."

All the Revisions print these words, but add the customary doubt-raising marginal note, "Some ancient authorities omit **And Jesus said, Father, forgive them; for they know not what they do.**"

Scholars writing in 1881 say: ".And yet these words are found in **every known uncial and in every known cursive Copy,** except four: besides being found in **every ancient Version,**" and upwards of 40 of the **Fathers,** beginning with Irenaeus of the second century.

No other prayer offered by Jesus

(continued on p. 267)



BRANCH DIRECTORY

- ABERDEEN**
58 Polmuir Road
Sunday School, 11 a.m.
Sacrament Meeting, 6 p.m.
- ACCRINGTON**
97 Blackburn Road
Sunday School, 11 a.m.
Sacrament Meeting, 6 p.m.
Priesthood, 5 p.m.
- AIRDRIE**
40 Hallcraig Street
Sunday School, 1 p.m.
Sacrament Meeting, 2.30 p.m.
- ASHTON-UNDER-LYNE**
P.S.A. Rooms, Albion Street
Sunday School, 11 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood 10.10 a.m.
- BANGOR**
17 High Street,
Sunday School, 11.30 a.m.
Sacrament Meeting, 7 p.m.
- BARNESLEY**
34 Victoria Road
Sunday School, 3 p.m.
Sacrament Meeting, 6 p.m.
Priesthood, 4.45 p.m.
- BELFAST**
13 The Mount
Sunday School, 11.30 a.m.
Sacrament Meeting, 7 p.m.
Priesthood, 10.30 a.m.
- BIRMINGHAM**
23 Booth Street, Handsworth
Sunday School, 3 p.m.
- Sacrament Meeting, 5 p.m.
Priesthood Meeting, 10 a.m.
- BLACKBURN**
Preston New Road
Sunday School, 2.30 p.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 1.30 p.m.
- BOURNEMOUTH**
Fellowship Hall,
11 Kimberley Road, Southbourne
Sunday School, 10 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 9.45 a.m.
- BRADFORD**
Woodland Street Chapel (off City
Road)
Sunday School, 2.30 p.m.
Sacrament Meeting, 6 p.m.
Priesthood, 1 p.m.
- BRIGHTON**
Park Road, Coldean Estate
Sunday School, 2.30 p.m.
Sacrament Meeting, 3.45 p.m.
Priesthood, 11 a.m.
- BRISTOL**
176 Cheltenham Road
Sunday School, 10.30 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 9.30 a.m.
- BURNLEY**
1 Liverpool Road
Sunday School, 2 p.m.
Sacrament Meeting, 6 p.m.
- BURY**
Fletcher Hall, Hampson Street
Radcliffe
- Sunday School, 3 p.m.
Sacrament Meeting, 6 p.m.
- CARDIFF**
57 Conway Road, Canton
Sunday School, 11 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 5.30 p.m.
- CATFORD**
115 George Lane, London, S.E.6
Sunday School, 3 p.m.
Sacrament Meeting, 5 p.m.
Priesthood, Tuesday, 7.30 p.m.
- CHELTENHAM**
Chapel, Knapp Road
Sunday School, 11 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 5.15 p.m.
- CHELMSFORD**
Jubilee Road on Roman Road
Sunday School, 10.30 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, Wednesday 7.30 p.m.
- CHESTERFIELD**
15a Packer's Row
Sunday School, 5.15 p.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, Tuesday, 7.30 p.m.
- COLCHESTER**
Conservative Club on Museum
Street
Sunday School, 10.45 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 5.30 p.m.
- COVENTRY**
Sir Henry Parkes' School, Canley
Sunday School, 11 a.m.

- Sacrament Meeting, 5 p.m.
Priesthood, 4 p.m.
- DARLINGTON**
151 Northgate
Sunday School, 2.30 p.m.
Sacrament Meeting, 6 p.m.
- DERBY**
Unity Hall, Normanton Road
Sunday School, 11.15 a.m.
Sacrament Meeting, 6.15 p.m.
Priesthood, Wednesday, 7.30 p.m.
- DEWSBURY**
10 Oxford Road
Sunday School, 2.30 p.m.
Sacrament Meeting, 6 p.m.
Priesthood, 1.15 p.m.
- DONCASTER**
1 Auckland Road
Sunday School, 3 p.m.
Sacrament Meeting, 5 p.m.
Priesthood, 2 p.m.
- DUBLIN**
21 Molesworth Street
Sunday School, 11 a.m.
Sacrament Meeting, 12 noon.
Priesthood, 10 a.m.
- DUNDEE**
53 Old Glamis Road
Sunday School, 11.15 a.m.
Sacrament Meeting, 6.15 p.m.
Priesthood, 10.15 a.m.
- EASTWOOD**
Church Street, Eastwood
Sunday School, 11 a.m.
Sacrament Meeting, 6 p.m.
- Sacrament Meeting, 5 p.m.
Priesthood, 4 p.m.
- EDINBURGH**
2 Hillside Crescent
Sunday School, 11 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 12.30 p.m.
- GLASGOW**
7 Claremont Terrace, Charing
Cross, C.3
Sunday School, 10.45 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 12.45 p.m.
- GRAVESEND**
21 Pelham Road
Sunday School, 11 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 5.30 p.m.
- GRIMSBY**
Friargate, Cartergate
Sunday School, 10.30 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 12.15 p.m.
- HALIFAX**
Stafford House
Huddersfield
Sunday School, 2.30 p.m.
Sacrament Meeting, 6 p.m.
Priesthood, 1.30 p.m.
- HUCKNALL**
Duke Street School, Duke Street
Sunday School, 2.50 p.m.
Sacrament Meeting, 4 p.m.
- HUDDERSFIELD**
9 Rosemary Lane
Sunday School, 2.30 p.m.
Sacrament Meeting, 6 p.m.
Priesthood, 1.15 p.m.
- HULL**
Corner Wellington Lane and
Berkley Street
Sunday School, 10.30 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 5.30 p.m.
- HYDE**
221 Market Street
Sunday School, 2.30 p.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 8 p.m.
- IPSWICH**
108 London Road
Sunday School, 10.45 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 5 p.m.
- KIDDERMINSTER**
Park Street
Sunday School, 11 a.m.
Sacrament Meeting, 6.30 p.m.
Priesthood, 8 p.m.
- LEEDS**
140a Woodhouse Lane
Sunday School, 2.30 p.m.
Sacrament Meeting, 6 p.m.
Priesthood, 4.45 p.m.
- LEICESTER**
(1)—All Saints Open.
Great Central Street
(2)—Ingle Street School
Sunday School, 11 a.m. (1)
Sunday School, 2.40 p.m. (2)
Sacrament Meeting, 6.30 p.m.
Priesthood, Wednesday, 6.30 p.m.
- LEITCHWORTH**
Vasanta Hall, Gernon Walk
Sacrament Meeting, 5.15 p.m.

LIVERPOOL

4 Millbank, "Summerfield"
 Sunday School, 4 p.m.
 Sacrament Meeting, 6 p.m.
 Priesthood, Monday, 7.30 p.m.

LOUGHBOROUGH

Old Age Pension Club,
 South Fields
 Sunday School, 10.45 a.m.
 Sacrament Meeting, 3.30 p.m.
 Priesthood, 12 noon.

LOWESTOFT

20 Clapham Road
 Sunday School, 11 a.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 10.15 a.m.

LUTON

Beech Road
 Sunday School, 11 a.m.
 Sacrament Meeting, 6 p.m.

MERTHYR TYDFIL

Penyard Road, off High Street
 Sunday School, 10.15 a.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 11.45 a.m.

MIDDLESBROUGH

15 Stockton Road
 Sunday School, 2.30 p.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, Monday, 6 p.m.

NELSON

91 Railway Street
 Sunday School, 11 a.m.
 Sacrament Meeting, 6 p.m.

NEWCASTLE CITY

20 Archbold Terrace, Jesmond
 Sunday School, 3 p.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 6 p.m.

NEW CHAPEL

Near Lingfield, Surrey
 Sunday School, 2 p.m.
 Sacrament Meeting, 4 p.m.

NEWPORT

Liberal Hall, Hill Street,
 Off Commercial Street
 Sunday School, 10.30 a.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 5.30 p.m.

NORTH LONDON

88 Archway Road, London, N.2
 Sunday School, 4 p.m.
 Sacrament Meeting, 6 p.m.
 Priesthood, 3 p.m.

NORTHAMPTON

89 St. Michael's Road
 Sacrament Meeting, 7 p.m.

NORWICH

60 Park Lane
 Sunday School, 11 a.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 12.15 p.m.

NOTTINGHAM

28 Loughborough Road,
 West Bridgford
 Sunday School, 10.45 a.m.
 Sacrament Meeting, 6.15 p.m.
 Priesthood, Thursday, 7.30 p.m.

NUNEATON

Masonic Hall, Newdegate Place
 Sunday School, 4.30 p.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 11.30 a.m.

OLDHAM

Neville Street
 Sunday School, 11 a.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 7 p.m.

OXFORD

Liberal Hall, George Street,
 Summertown.
 Sunday School, 4.30 p.m.
 Sacrament Meeting, 5.40 p.m.

PETERBOROUGH

303 Eastfield Road
 Sunday School, 10.30 a.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 12 noon

PLYMOUTH

Torr Lane, Peverall
 Sunday School, 10.30 a.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 5.30 p.m.

PONTYPOOL

Trevelthin Lane, Pontneyndd
 Sunday School, 3 p.m.
 Sacrament Meeting, 5 p.m.
 Priesthood, 2 p.m.

PRESTON

245 Ribbleton Avenue
 Sunday School, 2.30 p.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 11 a.m.

READING

Agricultural Hall, Oxford Street
 Sunday School, 3 p.m.
 Sacrament Meeting, 4 p.m.

ROCHDALE

L.D.S. Chapel, Lower Sherrif Street
 Sunday School, 11 a.m.
 Sacrament Meeting, 6 p.m.
 Priesthood, 9.30 a.m.

ROMFORD

Assembly Hall Annexe, Elm Park
 Sacrament Meeting, 4 p.m.

SCARBOROUGH

Roscoe Rooms, Roscoe Street
 Sunday School, 10.45 a.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 12 noon

SHEFFIELD

Corner of Lyons Road and
 Ellesmere Road
 Sunday School, 2.30 p.m.
 Sacrament Meeting, 5 p.m.
 Priesthood, Tuesday, 9 p.m.

SOUTH LONDON

Mission Headquarters
 149 Nightingale Lane, Balham.
 S.W.12

Sunday School, 10.30 a.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 12.15 p.m.

SOUTH SHIELDS

95 Beach Road
 Sunday School, 2.30 p.m.
 Sacrament Meeting, 6 p.m.
 Priesthood, 1.30 p.m.

SOUTHEND

St. John's Ambulance Hall, 74
 Queen's Road, Princes' Street
 Sunday School, 11 a.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 7 p.m. Tuesday

SOUTHPORT

Labour Hall, Wright Street
 Sunday School, 2.30 p.m.
 Sacrament Meeting, 6.30 p.m.

ST. ALBANS

Abbey Restaurant Hall,
 34 Holleywell Hill
 Sunday School, 10.30 a.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 11.30 a.m.

STOCKPORT

Textile Hall, Chestergate
 Sunday School, 2.30 p.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 1.15 p.m.

STROUD

Godolphin House, Nelson Street
 Sunday School, 10.30 a.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 5.15 p.m.

SUNDERLAND

18 Tunstall Road
 Sunday School, 2.30 p.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 7.30 p.m. Monday

WEST HARTLEPOOL

Corner Osborne Road and
 Dalton Street

Sunday School, 2.30 p.m.
 Sacrament Meeting, 6 p.m.
 Priesthood, 7 p.m. Tuesday

WESTON-SUPER-MARE

11 Ellenborough Park North
 Sunday School, 3 p.m.
 Sacrament Meeting, 7 p.m.
 Priesthood, 6 p.m.

WIGAN

278 Gidlow Lane
 Sunday School, 2 p.m.
 Sacrament Meeting, 6 p.m.
 Priesthood, Tuesday, 8 p.m.

WOLVERHAMPTON

51 Merridale Road
 Sunday School, 3.30 p.m.
 Sacrament Meeting, 4.30 p.m.
 Priesthood, 2.45 p.m.

YORK

Co-operative Building, Railway
 Street
 Sunday School, 2.30 p.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 5.30 p.m.

WYTHENSHAW

L.D.S. Chapel, Wythenshawe
 Sunday School, 11 a.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 10 a.m.

WAKEFIELD

2 Queen Victoria Street
 Sunday School, 11 a.m.
 Sacrament Meeting, 6.30 p.m.
 Priesthood, 12.45 p.m.

on earth brings us closer to His divinity than this plea for His crucifiers.

The Inspired Version of the Prophet gives the reading of the King James Version, but inserts in brackets following the words, "for they know not what they do," the words, "(Meaning the soldiers who crucified him)."

Christ's Salutation to the Apostles in the Upper Chamber (Luke 24:36)

Luke's account in the King James Version reads, as to the appearance of Christ in the Upper Chamber the night following the morning of the resurrection: "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you."

The Revised Versions (British, 1881, and American, 1901) print, but cast doubt upon the phrase, "and saith unto them, Peace be unto you," with a note reading, "Some ancient authorities omit **and saith unto them, Peace be unto you.**"

In this passage in the latest Revision (the Revised Standard Version), the Revisionists have again made good the doubt raised in the earlier Revisions and have entirely omitted the phrase from the printed text, and print a marginal note: "Other ancient authorities add **and said to them, 'Peace to you!'**"

Yet our scholar of 1881 affirms: "And yet the precious words (**and saith unto them, Peace be unto you**) are vouched for by 18 uncials (with Aleph A B at their head), and **every known cursive copy** of the Gospels: by all Versions: and (as before) by Eusebius—and Ambrose—by Chrysostom — and Cyril — and Augustine."

The Inspired Version expands the

King James Version but does not in any way destroy the essential elements of the record.

We of the Church cannot surrender this passage.

Christ Displays His Hands and Feet (Luke 24:40)

In his account Luke follows the salutation, "Peace be unto you," with a passage reading as follows, in the King James Version: "And when he had thus spoken, he shewed them his hands and his feet."

The earlier Revisions (British, 1881, American, 1901) add to this passage a marginal note (though printing the verse in their text): "Some ancient authorities omit ver. 40."

Once more, the latest Revision—the Revised Standard Version—makes good the doubt raised in the earlier Revisions, and omits this passage from the text and adds a marginal note reading: "Other ancient authorities add verse 40, **and when he had said this, he showed them his hands and his feet.**"

Again the doubt cast by the earlier Revisions has become the ruling text.

Our collator of the 1880's comments that the words are found in 18 uncials, beginning with Aleph A B; in every known cursive; in all the ancient Versions, and he names 10 of the earlier Fathers who quote them.

The Inspired Version follows the King James Version in this passage.

This record regarding the resurrected body of Jesus is of the last importance. We cannot suffer the loss of this incident, nor admit a doubt on its testimony.

Conjectural Emendations

Bishop Westcott and Doctor Hort, in their own built Greek text of the New Testament, introduced a num-

ber of changes—additions and omissions—for which they adduced no authority whatever. A very learned collator declares that these **conjectural emendations** are “destitute not only of historical foundation, but of all probability, resulting from the internal goodness of the Text which its adoption would force upon us.” Another collator likens the claims urged for these **emendations** as equivalent to a claim of revelation, and says: “If these distinguished Professors have enjoyed a Revelation as to what the Evangelists actually wrote, they would do well to acquaint the world with the fact at the earliest possible moment. If, on the contrary, they are merely relying

on their own inner consciousness for the power of divining the truth of Scripture at a glance—they must be prepared to find their decrees treated with the contumely which is due to imposture, of whatever kind.”

The Revisionists responsible for the Revised Standard Version—the latest Revision—rather plume themselves upon the fact that they have kept but one “conjectural emendation” offered by Wescott and Hort. This is not quite accurate, but that point is immaterial. The **emendation** they affirm they retain is Jude 5.

The King James Version reads: “I will therefore put you in remembrance, though ye once knew this,

(continued on p. 275)

HYMN OF THE MONTH

August: *How Gentle God's Commands.*
British Mission Hymns, No. 30.

Time and effort invested in learning this inspiring hymn will be richly rewarding. The words are worth memorising. Held in the memory they are available to be recalled and enjoyed on innumerable occasions as we spend time in queues or on transport going and coming, or as we wait for others. These precious moments deserve to be used in creative and inspirational ways, as they can be when we recall and silently repeat.

*How gentle God's commands!
How kind His precepts are !*

*I'll drop my burden at His feet,
And bear a song away.*

Memorise every verse and add to your “accumulated wealth” for testimony, lessons, and addresses as well as for prayers of thanksgiving.

The words sing themselves into the gentle, simple, reverential, stately melody. The four parts blend into soulful praise.

September: *We Give Thee But Thine Own*
British Mission Hymns, No. 106.

This is another prayer of dedication to sing “with heart and voice”. It is the golden rule in verse and song.

It acknowledges the Lord's generous gifts as trust property to be accounted for by us as stewards. It promises Him “The first fruits.”

When we sing it we commit ourselves “to comfort and to bless,” “the lone and fatherless,” because “whate'er for Thine we do, O Lord, We do it unto Thee.”

The music is in steady, measured cadences. The melody is in peaceful phrases which harmonise with the sentiments of consecration expressed by the words.

SOCIAL SCIENCE LESSON FOR OCTOBER, 1954

(Text: "The Signs of the Times", pp. 50-58)

Lesson 8. "The Gathering of the House of Israel"

Aim: Through searching of the scriptures, we are assured that the beginning of the great gathering has already taken place, and that the predictions concerning the complete gathering will just as surely come to pass.

ONE of the strange things to me is that men can read the Bible and consider themselves experts in its history and interpretation, and yet fail to comprehend the fact that the prophets of old spoke, as the Scriptures say, as they were moved upon by the Holy Ghost, predicting many things that would take place in the days in which we live, and these things are actually taking place, but these great scholars seemingly do not see them.

Interprets Isaiah

I will read from the 18th chapter of Isaiah because this has to do with this latter-day work. I think I will present it all. The way it begins in the King James version is: "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia." This is a mistranslation. In the Catholic Bible it reads: "Ah, land of the whirring of wings, beyond the rivers of Cush," and in Smith and Goodspeed's translation it reads: "Ah! Land of the buzzing of wings which lies beyond the rivers of Ethiopia." The chapter shows clearly that no woe was intended, but rather a greeting, as indicated in these other translations. A correct translation would be, "Hail to the land in the shape of wings." Now, do you know of any land in the shape of wings? Think of your map.

About 25 years ago one of the current magazines printed on the cover the American continents in the shape of wings, with the body of the bird between. I have always regretted that I did not preserve this magazine. Does not this hemisphere take the shape of wings; the spread out wings of a bird? Now to continue the reading:

"Hail to the land shadowing with wings, which is beyond the rivers of Ethiopia.

"That sendeth ambassadors by the sea, even in vessels of bulrushes"—and the word "bulrushes" is also wrong. The meaning is vessels of speed. "That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!"

The Holy Land

Do you know of any land like that? Terrible in the beginning and later meted out and scattered, peeled and a curse upon the land? That land is Palestine. I have a clipping I took out of a newspaper in 1925, which portrays this condition before and shortly after the end of the "first World War." I do not call it the "first World War," but this opinion

does not enter into this discussion now. This article is entitled "Planting in the Holy Land." and is as follows:

"The treeless slopes and valleys of Palestine are gradually being reforested, according to an official statement which states that nearly 3,000,000 trees and 1,000,000 vines have been planted in the Holy Land between 1920 and 1924.

"Palestine became denuded of its forests owing to Turkish misrule and neglect, which resulted in the abrasion of some of the best soil from the hillsides and in the accumulation of malaria swamps in the valleys.

"The work of afforestation began 40 years ago, when the first Jewish settlements were founded, but received a great impetus after the war, when, under the British mandate, greater opportunities for development were opened for Jews. The government department of agriculture has planted 1,285,062 trees during the past four years; the Palestine foundation fund, affiliated agencies of the World Zionist organisation, 672,933 trees; the supreme Moslem council, 14,700; while the balance were planted by individuals, mostly settlers in the Jewish agricultural colonies."

Trees Swept Off

We read in the Scriptures of the great Cedars of Lebanon, and the trees upon the mountains. These were swept off when the curse came upon the land, and the rains have washed down the soil into the valleys where the rivers have spoiled the land as Isaiah predicted. If you wish to read more about this curse which came upon Palestine, you will find it recorded in the 26th chapter of Leviticus, the 4th and 28th chapters of Deuteronomy, and many other places, where Moses and the pro-

phets predicted that it would come. Now to return to our reading:

"All ye inhabitants of the world, and dwellers on the earth, see ye, when He (that is the Lord) lifeth up an ensign on the mountains; and when He bloweth a trumpet, hear ye."

Where was an ensign lifted up? Here in America, and the Lord calls all the world to take notice when this ensign is lifted upon the mountains, and He was to send ambassadors by vessels of great swiftness to this nation scattered and peeled, whose land the rivers had spoiled.

"For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.

"For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.

"They shall be left together unto the fowls of the mountains and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them."

"In that time (the last days) shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion."

Refers to Missionaries

This chapter is clearly a reference to the sending forth of the missionaries to the nations of the earth to gather again this people who are scattered and peeled. The ensign has been lifted upon the mountains, and

the work of gathering has been going on for over 100 years. No one understands this chapter, but the Latter-day Saints, and we can see how it is being fulfilled.

There are a great many passages on the scattering and gathering of Israel. I am going to read one or two of them. First from the 4th chapter of Deuteronomy, because it goes back to the days before Israel ever possessed the land of Palestine. You know Moses was not permitted to cross the river Jordan but had to remain with all the adults who came out of Egypt, because he too murmured and complained on one occasion. This is what Moses said to Israel:

“And the Lord shall scatter you among the nations (that is to say, if you reject the commandments the Lord has given you), and ye shall be left few in number among the heathen, whither the Lord shall lead you.

“And there ye shall serve gods, the work of men’s hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

“But if from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul.

“When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto His voice:

“For the Lord thy God is a merciful God; He will not forsake thee, nor forget the covenant of thy fathers which He sware unto them.”

In this chapter there is a promise that they will be scattered if they rebel, and a promise that in the latter days, when they repent and turn from their evil ways, the Lord will gather them again. The very time when this should be, is pointed out in this chapter.

To the Mountain of the Lord’s House

We are all familiar with Isaiah chapter two, at least the first five verses.

“And it shall come to pass in the last days that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

“And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”

We have frequently quoted these verses, but we have failed to study the verses which follow, and they all have to do with our present day. One significant thing in it is that the Lord says we would throw our idols of gold and silver which men worship in these days, to the moles and the bats, and we have nearly done this, have we not? You do not have much gold and did not the Government take it and bury it? This is close to giving it to bats and moles.

I will also read this passage from Jeremiah, in the 16th chapter:

“Therefore, behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth, that brought up the children of Israel out of the land of Egypt;

“But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them; and I will bring them again into their land that I gave unto their fathers.

“Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for

(continued on p. 275)

TWO-AND-A-HALF MINUTE TALKS

Did you ever reflect on the splendid opportunities for personal development offered by the Sunday School programme?

Consider, for example, the provision made for short talks lasting two-and-a-half minutes. Anyone is liable to be asked to give such a talk and we are therefore all interested parties. How does such an opportunity further our individual advancement? And how may we best use the opportunity?

No skill can be acquired without practice, and verbal self-expression is no exception to this rule. To learn how to speak you must speak. To speak better you must continue to speak. Conversely, continue to speak and you must speak better. Opportunities to speak come through two-and-a-half minute talks.

The time limit permits no oration, only the simple direct approach. Don't assume that a short talk is easy, however. In fact the expansion of a theme, the amplification of each thought, the relatively leisurely progression towards a selected conclusion implicit in the longer speech are more difficult of achievement than the intensity of thought, the economy of words, the directness of approach necessary in the short talk. These more difficult abilities are developed in Sunday School talks.

When given such a talk, prepare it well. Make it good. Do not misuse your opportunity by exceeding

the time limit. If you prolong your talk unduly you are encroaching on time not rightly yours and are throwing the Sunday School schedule off balance.

As with adults, two-and-a-half minute talks given by children should be their own. The effect of a child's delivering a talk prepared by an adult is often incongruous, and is usually disappointing in that it lacks its rightful freshness and charm. Are you a children's teacher? Encourage children to stand in their class and give a "talk" on the lesson theme. Give advice, correct inaccuracies, etc. You have here the seeds of two two-and-a-half minute talks. Help these seeds to develop. Have the children practice their talks in their class; always hear the talk a week before it is due for delivery to the whole Sunday School, so that you may give final advice. It is difficult to over-estimate the importance of such activities in a child's life.

Often such a talk is woven around a story. Select the story well. Be sure that it is appropriate and that its moral is clean and worthy.

If in the preparation and delivery of talks in Sunday School you will remember these comments and apply this advice, your talks will be better, your development assisted, and your Sunday School brightened.

Yes, the Sunday School programme does indeed offer splendid opportunities.

OF PRIMARY IMPORTANCE

THERE are many children who are unable to attend Branch primaries as a result of living too far away, and in order to acquaint these children with the teachings of the Primary Association, it has been decided to organise Home Primaries wherever possible. Several of these are now functioning in the Mission and great joy is being derived both by the children and the mothers. We therefore extend the opportunity to all mothers in the British Mission whose children are not able to attend a Branch Primary, to teach their own children at home. The theme of the Primary Association is found in the Doc. and Cov. Section 68: verse 28, "And they shall also teach their children to pray and to walk uprightly before the Lord." Where is the Mormon Mother who does not hold the fulfilment of this command as her greatest responsibility? Who would not avail herself of any opportunity to help her children, to interest and train them in the faith that is so dear to her? The Primary organisation has worked out a plan and provided a programme which any mother can carry out in her own home, and every mother who will conscientiously carry out this programme should be able:—

1. To help her children with their little everyday problems.
2. To establish a new bond of love between herself and her children.

3. To inspire them with a desire to live the gospel and learn more about it.
4. To build faith and love in the hearts of the family.

The inspiration and approval of our Heavenly Father will rest upon every mother who will do this. It will be necessary to set aside one hour per week for this purpose and we give hereunder a suggested plan for Home Primaries:—

1. Greeting (A welcome from the Primary Mother).
2. Song.
3. Prayer.
4. Singing practice.
5. Lesson (The Children's Friend) followed by activity.
6. Song.
7. Benediction.

Home Primaries come under the direction of the Mission Primary President and any information can be obtained by writing to Sister G. Quayle, 44 Tower Street West, Sunderland.

The British Mission Public Speaking and Teaching Manual, introduced in the August issue of the *Millennial Star*, may be purchased from the Mission Headquarters after September 15th. The price of the manual is 4s. The supplement, for use by teachers of the course, costs 2s.

THE CHURCH AND THE WORLD

Yokohama, Japan, recently received Harold B. Lee, member of the Council of Twelve, and Mrs. Lee on their four-month tour of the Orient. They sailed from San Francisco, arriving in Yokohama August 19th. Korea, Okinawa, Hong Kong, Philippine Islands, Guam and Wake will be visited by plane on the tour.

The First Presidency announced a Japanese Mission conference has been approved for September 18th and 19th in Tokyo.

Quinn G. McKay, student body president of the B.Y.U. in 1953-54, was named winner of the Donald Kirk David fellowship award, entitling him to two years study in the Graduate School of Business Administration at Harvard University.

Mr. McKay is a graduate of Weber College and Brigham Young University. He completed an L.D.S. mission in Great Britain where he served as London District President.

The scholarship was awarded on the basis of moral and spiritual leadership potential in the field of business administration.

Announcement was made by the First Presidency to establish a Junior College of the Church of Jesus Christ of Latter-day Saints in the Hawaiian Islands.

Dr. Reuben D. Law, dean of the College of Education, Brigham Young University, was appointed president of the new junior college.

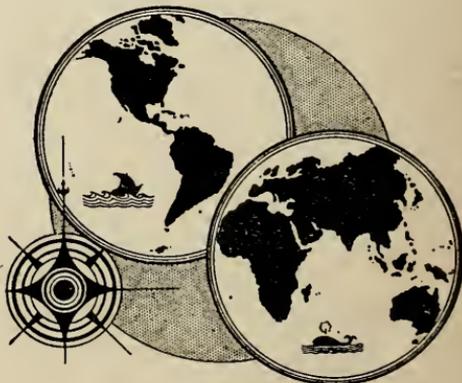
"It is hoped that the building will be built and that the new junior college will begin operations in the fall of 1955.

"This new school is being created at the request of the Saints living in the Hawaiian Islands and will be a long step forward in giving them educational opportunities of the same nature as are provided for members of the Church living on the mainland."

A preview study of the needs and establishment of the school is being made by Dr. Law, Dr. Clarence Cottam, dean of the College of Biological and Agricultural Sciences at the B.Y.U., and Kenneth Bennion, L.D.S. Business College director.

The Salt Lake Tabernacle Choir, the oldest coast-to-coast sustaining programme in existence in the U.S., celebrated its 25th anniversary on the national air. The 375 voice choir, founded over a century ago, was honoured July 18th at a breakfast at Hotel Utah Roof Garden.

J. Spencer Cornwall has conducted the choir since July 1935. Elder Richard L. Evans has been author and commentator of the *Spoken Word* since 1930. A recent tribute was published the choir in *Life Magazine*.



Presentation of the 13th annual Hill Cumorah Pageant, "America's Witness for Christ," took place August 12th, 13th, and 14th on outdoor stages of the Hill Cumorah. Approximately 75 Eastern States missionaries and 60 B.Y.U. students comprised the staff directed by Dr. Harold I. Hansen, B.Y.U. speech professor.

The dramatisation, presented in 12 scenes, shows history of the Americas as described in the Book of Mormon on the spot where Joseph Smith, Jr., Prophet - Founder, received the ancient records.

The 100,000th roll of microfilmed genealogy records was received and placed in use at the library of the Genealogical Society, Church of Jesus Christ of Latter-day Saints, in July. These rolls have been acquired since 1938 from throughout the world. The society organised in 1894 had 19,000 books when microfilming began in 1938.

THE BIBLE—contd.

how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

"6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

The particular phrase of interest to the Latter-day Saint is found in verse 6—"the angels which kept not their first estate."

The English Revision (1881) proposed:

"5. Now I desire to put you in remembrance, though ye know all things once for all, how that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not. 6.

And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day."

The American Version (1901) was identical save for two words: **how** is omitted before "that the Lord," and **which** is changed to **that** after "angels."

The Inspired Version of the Prophet Joseph follows the King James Version.

The Revised Standard Version—which retains Westcott and Hort's conjectural emendation—reads:

"5. Now I desire to remind you, though you were once for all fully informed, that he who saved a people out of the land of Egypt, afterward destroyed those who did not believe. 6. And the angels that did not keep their own position but left their proper dwelling have been kept by him in eternal chains in the nether gloom until the judgment of the great day."

No one with an understanding of the great truths announced in Abraham 3, would have eliminated "first estate." The expression "nether gloom" may be good mythology (we do not know), but it does not describe any Christian concept.

This emendation sufficiently establishes the unreliability of the Revised Standard Version, so far as the Latter-day Saints are concerned.

("The Bible" by Pres. Clark will be completed in the October issue.)

RELIEF SOCIETY—contd.

many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

"For mine eyes are upon all their ways; they are not hid from My face, neither is their iniquity hid from Mine eyes."

BRITISH MISSION

LIVERPOOL

Preston Branch and Liverpool District gave farewell parties for **Sister Bessie Corless** who left for America on July 30th. The loss of her services and testimony will be keenly felt by all. Sister Corless has served as Liverpool District Relief Society President for the past two years and has laboured in other auxiliaries for the past 25 years.

Sisters Carmen Oviatt and Edith Calderwood were recently transferred from the Liverpool Branch to the Wigan area. Indications show that both are accomplishing much good by their presence.

Pioneer Day services and programme was held July 24th by **Wigan** and **Preston** Branches. Games were played by young and old alike.

IRISH

Irish District Fall Conference was held August 7th and 8th with President and Sister Reiser, President Stephen Covey, and Elder James Ottesen representing the British Mission. Visiting members of the Primary Board were Sisters Moorehouse and Burgess; Sister McKinnon represented the Mutual Board.

Members and investigators numbering 140 travelled to Tyrella Sands on July 24th to the annual Irish District outing. Three chartered buses carried the group to the day's activities planned by **Elder Ben Ray Shippen**.

NORWICH

Lowestoft Branch Sunday School held their annual party on July 10th.

Nearly fifty members travelled to a Yarmouth recreation ground where games, races, and a trip around the waterways was enjoyed by all. **Brother Frank Coleby** supervised the event.

Norwich Branch honoured **Sister Betsy Oborn** and her husband at a farewell social on July 22nd in the chapel schoolroom. Brother and Sister Oborn, and baby son, departed July 28th for Bountiful, Utah, the home of Brother Oborn, Sister Betsy has been an active member since her conversion seven years ago, working in various auxiliaries.

NEWCASTLE

Sunderland Branch M.I.A. enjoyed a day's outing to Talkin Tarn on Whit-Monday. Lunch was had in an hotel in Brampton, followed by swimming and boating in the Tarn. The beauties of the Cumberland and Northumberland countryside were enjoyed on the ride to Hexham. The group arrived home about 9 p.m., tired, but happy.

The monthly social events sponsored by the budget are creating enthusiasm among members and non-members alike. Many non-members are paying into the budget fund and are attending services. It is found to be a wonderful source of proselyting.

Newcastle Branch "brothers" have successfully relaid the concrete path leading to the church building. It took them 25 hours of working time. Work in the garden has also improved the appearance of the building and it is hoped that a

complete re-decoration will soon be under way.

Another member was recently added to **Darlington Branch** records. The M.I.A. has been engaged in collecting monumental inscriptions from a churchyard on the outskirts of the town and the Primary has been following a summer programme.

MANCHESTER

Rochdale Branch recently held a social for **Brother** and **Sister Robert Greenwood** who left for America.

Two socials were held in the **Stockport Branch**. **Joan Whittaker** was honoured at the social held on July 22nd. She is now Mrs. Bowers. Wythenshawe Branch provided musical numbers for the programme, and games and dancing were enjoyed.

M.I.A. turned into a surprise birthday party August 5th for **Josephine Whittaker** who recently celebrated her 21st birthday. Members of Wythenshawe and Stockport branches joined in the games.

Hyde Branch Relief Society held a social at the home of Sister Annie Boothby on July 24th. Sister Avis Boothroyd, president, directed affairs and Sister Boothby provided refreshments.

LONDON

Catford Sunday School held its annual outing with 40 members and friends present. Orpington Park was the centre for games and activities with prizes for the winners. A supper was enjoyed by all at the close of the afternoon programme. £1 6s. was brought in from the sale of cakes and food. Catford remembers its eventful day and hopes the programme will be carried out next year with the same zeal.

"Youngsters" (ladies over 60) were honoured by the Catford Relief Society and Priesthood in a joint pro-

gramme and evening dinner on Tuesday, July 13th. Coloured slides were shown, among which were some of Pres. David O. McKay. An attractive table was set with the predominate colour of pink carried out in the centrepiece of carnations and sweetheart roses with long tapers at each side. One of the members decorated a large cake in honour of the occasion. Each guest was presented with a lovely pink carnation corsage in honour of her loyalty and service. President Wilford Wood and Sister Gladys Wood paid tribute to Sisters Clara Vincent, Mom Wood, Florrie Vincent, and Lilly Jordan — the "Youngsters".



Catford "Youngsters"

BIRMINGHAM

On Saturday, June 26th the **Birmingham, Wolverhampton** and **Nuneaton M.I.A.s** gathered at Holford Drive playing fields in Birmingham for an afternoon of Sports and Arts Festival. Over 50 saints attended.

Competition in drama, art, and music was held after the group returned to the Booth Street Chapel. Wolverhampton walked away with first place honours with Birmingham second and Nuneaton third.

Sixty-five Saints from the Birmingham District journeyed in two chartered buses to New Chapel to view the temple site, on June 19th. It was a thrilling experience for all to look on the spot the Prophet David O.

McKay dedicated for the erection of the temple.

Refreshments were served by the New Chapel Relief Society while brethren of the branch conducted them on tours of the grounds and house.

Brother John F. Cook of the Mission Genealogical Board, Brother Bernard Green, District Genealogy Director, and C. Richard Devey, District President, addressed the group in a programme with song under the

direction of the Rev. John Ling."

The above information was obtained by the reporter from Lacelless "Directory of Coventry and Neighbourhood, 1850", and from Beatty's survey of Rugby 1850-51

The Saints at Rugby would be very interested in any historical records of the church in this town, and would be pleased to hear from anyone who could confirm the above or add to in any way. Would you please write to Pres. A. J. Elger, 17 Marlborough



Birmingham District Saints at New Chapel.

trees. Brother Green was director of the tour.

Early Rugby Chapel. The following is a condensed version of a news item which appeared in a recent edition of the *Rugby Advertiser*:

"As one is walking along West Leyes, a stone tablet may be seen high up on the back of two houses in Little Pennington Street bearing the inscription, 'Ebenezer Chapel, 1844'. From 1844 until 1851 this chapel was the property of the Latter-day Saints, who held meetings there under the

Road, Overslade Estate, Rugby, Warwickshire.

"And a Little Child Shall Lead Them." Recently **Sister Beryl Jones** of Wolverhampton Branch, while on a shopping expedition in Birmingham, took her two sons, **Alan** and **Derek**, into a large café for lunch. Just as they were about to start their meal, Derek, the three-year-old, demanded in a loud voice that grace should be said. His protests aroused the interest of the

(continued on p. 280)

MISSIONARY ACTIVITIES

ARRIVALS

July 28th, 1954

Sister Arshalous T. Thompson
Sister Supora T. Thaxton

From

Salt Lake City, Utah
Northridge, California

To

Manchester
Leeds

August 5th, 1954

Elder Rodney A. Fullwood

Liverpool

Wales

TRANSFERS

Sister Margaret Howard
Elder Herbert Penton
Elder Jacob G. Riches
Elder C. Vaughn Jones
Elder Robert E. Chapman
Elder Henry C. Litster
Elder Lawrence G. Handy
Elder James H. Jackson
Elder Harry L. Bost
Sister Delsa Larue Bost
Elder Terry E. Harrop
Elder Robert A. Duncan

From

Manchester
London
London
Norwich
Norwich
London
Scotland
Sheffield
Wales
Wales
Wales
Wales
Nottingham

To

Leeds
Sheffield
Newcastle
Newcastle
Wales
Nottingham
London
London
Hull
Hull
London
Scotland

Effective on

July 31st, 1954
August 3rd, 1954
August 5th, 1954
August 11th, 1954

RELEASES

Sister Agnes Thom of Airdrie, Scotland, was released August 3rd, 1954. She laboured in Hull and Leeds Districts.

Sister Colleen Christensen of Taber, Alberta, Canada, was released August 26th, 1954. She laboured in Hull, Birmingham, and Leeds Districts.

BAPTISMS

June 25th, 1954

Mavis Lilian Skinner of Oldham
David Norman Starling of Wythenshawe
Shirley Doreen Urch of Bury

July 11th, 1954

Pauline Carbert of Darlington
Charlotte B. Harris of Nottingham
Arthur Geoffrey Harris of Nottingham
Ronald Asher of Nottingham
Thomas Bruce Gardiner of Nottingham

July 3rd, 1954

Derek Dixon of Birmingham
Nellie Mann Davis of Birmingham
Audrey Margaret Moses of Hull
Keith Edward Moses of Hull
Victor Brian Wells of Grimsby

July 12th, 1954

William John Stewart, Jr. of Belfast

July 17th, 1954

Jessie I. Henderson of Doncaster
Pauline Thompson of Sheffield
Joan Foster of Sheffield

July 10th, 1954

Molly Irene Dunseith of Belfast
Ivy Ellenor Hall of Belfast
Williamina W. Connell of Glasgow
Irene S. R. Connell of Glasgow
Andrew Reid Connell of Glasgow
William Roger Connell of Glasgow

July 18th, 1954

Ian Dexter Angel of Stroud
Francis Edward Halliday of Stroud

August 7th, 1954

Eileen Walker-Hebborn of South London
William Kirk Seliger of South London



Sister
Agnes Thom
and
Sister
Colleen Christensen



DISTRICT ACTIVITIES—contd.

people sitting near, while Derek had his wish and grace was said. Reminds one of the old song, "And A Little Child Shall Lead Them."

**PERSONALS
BIRTHS AND BLESSINGS**

Cuthbert. President and Sister Derek Cuthbert, of the Nottingham Branch are proud parents of a son born June 28th. The name of David Mason Cuthbert was given the new arrival.

ENGAGEMENTS

Boon - McAleer. Cupid's darts have pierced two more hearts. Sister Ellen Boon of Liverpool Branch, and Brother Michael McAleer of Preston Branch announce their engagement.

MARRIAGES

Sutcliff — Jennings. Burnley Branch reports the marriage of Sister Florence Sutcliff to Desmond Jennings on July 24th, 1954. The marriage ceremony was performed in the Burnley Branch Chapel by Brother Horace DeBoo. Many friends and Saints were present.

Runacres—Gassoon. On Saturday, July 3rd Sister Margaret Daphne Runacres was married to Sidney James Gassoon in the Lowestoft Branch Chapel by President Wm. H. Daniels. After a reception the happy couple left for a honeymoon in London.

Whittaker—Bowers. Sister Joan Whittaker was married to Harry

Bowers on July 24th. Sister Whittaker was a member in the Stockport Branch.

DEATHS

Allsop. Funeral services were held for Sister Florence Allsop on Tuesday, July 27th, 1954, who died July 24th, at the age of 75 years. Sister Allsop was a home missionary during World War I, served as Manchester District Relief Society Supervisor, and was secretary for the Royal National Lifeboat Society for over 20 years. A daughter and son-in-law, Mr. and Mrs. William Mellis, survive.

Green. Funeral services for Sister Sarah Ann Wright Green, mother of Sister Elsie Emery of Northampton Branch, were held recently at Tadley, Hants. Sister Green passed away at Southampton July 20th, at the age of 84. She was for many years a member of the Northampton Branch.

Green. A military funeral service for Brother Alan Green, son of Brother and Sister Walter Green, was held recently at Linton-on-Ouse by an R.A.F. chaplain. Lt. Green was killed when the Sabre Jet which he was piloting crashed near Manchester July 22nd. Brother Green had been a life-long member of the Birmingham Branch and was serving at the time of his death on R.A.F. manoeuvres in the Linton-on-Ouse area. He leaves his widow, Elsie Green, and two small sons, Roger 4, and David 2.

BOOKS



for Your Library.

"Seek ye out of the best books words of wisdom."

—D. & C. 88 : 118

VOICE FROM THE DUST - -	GENET B. DEE	23/6
BABEL TO CUMORAH - - - -	J. N. WASHBURN	13/6
BEN THE WAGON BOY - - -	HOWARD R. DRIGGS	6/-
BOOK OF MORMON TESTIFIES - -	SIDNEY B. SPERRY	18/-
DOCTRINE AND COVENANTS COMMENTARY (1954 edition)	JOSEPH FIELDING SMITH	29/-
FOR TIME OR ETERNITY? - -	MARK E. PETERSON	12/-
I CRY JOSEPH - - - -	GEORGE W. CLARK	6/6
JESUS—HIS LIFE AND TEACHINGS	Dr. FRANKLIN L. WEST	20/-
JOSEPH SMITH, PROPHET STATESMAN	Dr. HOMER C. DURHAM	13/6
KNIGHT OF THE KINGDOM - - -	CONWAY SONNE	13/6
L.D.S. SCRIPTURES - - - -	GILBERT C. ORME	26/6
LIFE ETERNAL - - - -	LYNN A. McKINLAY	12/-
MAN DOES NOT STAND ALONE - -	A. C. MORRISON	9/-
MAN, HIS ORIGIN AND DESTINY	JOSEPH FIELDING SMITH	23/6
NEW WITNESS FOR CHRIST IN AMERICA, Vol. 1 and 2	FRANCIS KIRKHAM	16/6
GOSPEL IDEALS - - - -	DAVID O. McKAY	23/6

These and many other fine books can be obtained from the

British Mission Bookstore

149 NIGHTINGALE LANE, BALHAM, LONDON, S.W.12

(Send for book and price list)

It is not to be thought of that the flood
Of British freedom, which, to the open sea
Of the world's praise, from dark antiquity
Hath flowed, ' with pomp of waters unwithstood '—
Road by which all might come and go that would,
And bear out freights of worth to foreign lands;
That this most famous stream in bogs and sands
Should perish, and to evil and to good
Be lost for ever. In our halls is hung
Armoury of the invincible knights of old:
We must be free or die, who speak the tongue
That Shakespeare spake—the faith and morals hold
Which Milton held. In everything we're sprung
Of earth's first blood, have titles manifold.

—William Wordsworth